第一巻第七号

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明治の女子　第一巻第七號　明治三十七年十二月一日發行

新年刊行の豫告

今玆に本誌改善の一端を讀者に告ぐることを得るは、我等が歡喜とする所なり。

我等が當初の計畫は、今ひときは有益なる聖書研究法を案出し、特にある人に請うて、青年女子が一書若くは一題目について、充分なる研究をなし得るやう、詳細なる講義を諸君に頒つにありき。然るに其後くさぐさの障害續出して、未だ直ちに之を實行するの機に至らざるを以て、暫く其の闕を補はんがため、これに代へて玆に披露する一案の諸君を喜ばすに足るものなるを信ぜんとす。

『馬可傳に基ける基督傳の研究』といふは、元と米國高等學校の學生の用に供する目的を以て編せられたるものなるが、著者マレー博士は特に日本に於ける研究者のために之を改訂し、京都青年會幹事吉崎氏の手によりてこれが飜譯成り、不日基督教青年會同盟會より世に公にせられんとす。此書に載する所は日課の體裁をなし、二十六週日を以て完成す。依つて本紙は從來の聖書研究註釋を廢して、明年一月より前述の書物をわが新舊の讀者に供し、雜誌は委く他の記事を以て之を塡めんとす。

一月の誌上に掲載すべき豫定の題目及び執筆者を示せば左の如し。而して明一年中は略ぼこれと同一の體裁を以て讀者に見えん事を期す。冀くは讀者の滿足を買ふに足らんか。神はこれまで我等の祈禱に應じて、本誌のために適當なる方法と資料を與へて、これが刊行を繼續せしめ給へるを以て、我等は今後もその祝福を下し給ふべきを信じて疑はざるなり。

願くは讀者諸君がおのれの友人にこの目錄を示して、本誌の見本を送らんことを希望する方々の姓名を報道

せられんことを。

一月の掲載要目

邦語の部にては、

（一）社説

（二）聖書研究に伴ふ説話

第一週、第二日

『先驅者』……ハワード、チー、

ジョンストン氏の著書中より譯載

第一週、第四日

『基督の誘惑に於ける教訓』……丹羽清次郎氏

第二週、第七日

『耶蘇と祈禱』

第三週、第七日

『大なる醫者』……ビンフオード夫人

第四週、第三日

『安息日』……ボーカス孃

（三）家庭生活に關する一篇

（四）『天啓としての聖書』（第一）……トリストラム孃

『新しき年新しき生命』。『人もし基督にあらば、

常に新なるを得べし』……今井壽道氏

英語の部にては、

（一）詩歌

（二）短話

（三）社交欄。米國の女子大學……デフオレスト孃

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聖書日課

明治三十七年十二月

ヨハネ默示錄

緒言

勸告 心をとめて本書の語句を讀むべし。成るべく英文、和文いづれも用ゆるをよしとす。前者は改正譯を用ゆべし。

引照は一々索めて遺す勿れ。聖書の本文に加へたる引照も、註解の中にあるものも悉く引きて見るべし。次の註解は只これ一片の注意に過ぎず。故に讀者若しこれらの注意を種として、更に研究することなくば、殆んど利益することなかるべし。

參考書 Expositon's Bible (Milligan). Trench's "epistles to the 7 churches." Milligan's Discussions on the Apocalypse. Milligan's Lectures on the Apocalypse. Canbridge Bible for schools. Ellicott's Commentary for Schools.

默示錄は、紀元後約七十年、ドミシヤン帝の頃、エルサレム既に滅亡に歸して、國歩頗る艱難、ユダヤ人も異邦人も、等しく壓制を受け、基督教徒の如き大に迫害を蒙りつゝある時に、聖約翰がパトモス島に於てこれを記したるものなること、以下に記す所の註解に於て事實と認めて疑を容れざる處なり。

註解の主意

(一)默示錄は基督の降世より、その再臨に到る時代を總括す。

(二)本書は細節に渉らずして、大原理の活動を説くを主とせり。

(三)本書は靈的意義に解すべし、本書は年代を追うて

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記されたる歴史にあらず、また單に基督の再臨前に起るべき出來事の默示にあらず、また單に基督の敵の運命を預言せるものにあらずして、理想的言語を以て、世界に對する教會の地位及び運命—善と惡との戰爭を錄したるものなり。

本書と他書との連絡

(一)馬太傳廿六章。試に同章廿九、卅節と默示錄六章十二—十七節と比較せよ。

(二)約翰傳に於けるイエスの生涯に關するヨハネの追懷。後段の分解を見よ。

(三)舊約書に於ける歷史及び預言に關する書。聖書本文の上にある引照を見よ。

(四)常時に於ける他の默示的文學。

默示錄の特質

(一)異象(まぼろし)によりて示されたること。

(二)異象(まぼろし)が表號(しるし)によりて示されたること。例へば火風日月、都城、建物、樹木、寶石、衣服、色彩等の如し。

かゝる表號は記者にも讀者にもよく相適へるものなり。

これらの表號は、ユダヤ人によりてよく判斷し得らるゝやう、見慣れたる事物を以て引用せられたり。

これらの表號は、各々その表明する眞理に適應せるを以て、常に一般にその解釋を同うするとを得

本書の結構

(一)數を以て表はせる部面。

七—靈。教會。星。羔の角及び目。封印等の如し。五章十二節、七章十二節、九章七—十節。」十四章六—廿節に於ける異象は七部に分る。

かく七を以て一組とせるものは、また必ず三と四或は四と三とに分る。

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四—四章六節。七章一節。九章十四—十五節。十四章廿節。廿一章十六節。其他の記事にして、蒐めて四となるもの多し。

三—災厄。惡靈。‖エルサレム‖の門等。

(二)各部の調和。例へば、

六章の封印。	八章の喇叭。	十六章の金椀。
地	地	地
一、	一、地。	一、地。
二、	二、海。	二、海。
三、	三、河。	三、河。
四、	四、日。	四、日。

茲に舞臺一變して、

五、天の祭壇。	五、九章一節底なき坑	五、獸の座
六、……。	六、‖ユーフラテ河‖	六、‖ユーフラテ河‖
七、——。	七、十章十五節終結	七、十六章十七節終結

(三)異象は年次を追ふことなく、皆な同時に現はる。

(四)幻覺、事件、約束、刑罰、いづれも逐次に向上す

(五)二章七節及び廿二章二、十四節、二章十一節及び廿章四節は本書末段の事柄に對する預表なり。

(六)同一の事柄を二樣に記せる事、例へば聖徒—神の名を懼るゝもの、(十一章十八節)。‖バラムーニコライ‖、(二章十四、十五節)の類これなり。

(七)目的を實際と理想との二方面に置きたる事、十二章一—六節、十三—十七節。

基督の傳記が再び教會の歴史中に表はされしことを注意すべし。

(一)衝突の思想。

(二)防守の思想。

(三)勝利の思想。

本書の分解及び約翰傳との類似點

(一)緒言。默示錄一章。	(一)約翰傳一章一—十八節
(二)世界に於ける教會。二十三章	(二)人類の歴史に於ける基督一章十九節。二章十一節
(三)來るべき勝利の有樣。四—五章。	(三)二章十二節。四章五十四節。

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(四)衝突。六章。十八章廿四節
　安息と勝利。十九章一―十節。
　新しき破裂。十九章十一節。廿節十章。
(五)敵の末路。廿章十一節。
(六)新しきエルサレムの康福。廿一章。廿二章。六節。
(七)結尾。廿二章六―廿一節。

五―十二章
(四)十三―十七章
　十八章
五　十字架及び復活
六
(七)廿一章。

○一日(木)默示錄一〇一―八。
(一)序言。一―三節。
(イ)由來。一節。
(ロ)記載の項目。二節。
(ハ)默示の切要。三節。
(ニ)問安。四―八節。
三節を讀みて、特權より生じ來る責任に注意すべし五、六節にある如く、我等は神の僕たる特權を有せり。七節、神を拒否したるものゝ慘苦。

○二日(金)默示錄一〇九―廿。
使徒ヨハネその友と事業とを離れて、自ら流謫の身たり。この時主慰籍の幻の裡に現れて、獨り當時のみならず、尙ほすべての時代に於て、艱難を蒙れる敎會に與ふるに慰安のおとづれを以てす。かくて人の子はいよ〳〵眞の祭司、即ち王として現れ給ふ彼は柔和慈悲に滿てるよりも、寧ろ威力と權勢とを持せり。
この七敎會はすべての時代に於ける全敎會を代表す

○三日(土)默示錄二〇一―七。
一節、我等の主の保護と監視。
主はおのれの敎會のいづれにも現れ給ふ。馬太傳廿八〇廿。エペソの敎會は全體として主に忠實なりき。これが特異の點を擧ぐれば、その敎義の純潔を保てるにあり。然かも尙ほ愛心を缺けり。哥林多前書十三〇一―二を見よ。
勝を得るものには、生命の樹の實を食ふことを許さ

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る。生命と愛といかなる連結を保つものなりやは約翰傳三〇十五―十六を見て知るべし。

〇四日(日)默示錄二〇八―十一

スムルナは富榮なる惡しき都會にして、同地の信者はユダヤ人より迫害を蒙れり。さればこの教會は艱苦を甞むることに於て、諸教會の雛形となれるものなり。約翰傳十五〇廿。

我等の仲保者が死して新なる生命に甦りし如く、かかる信者はその艱苦を甞め、その身を殺すの結果、更に一層眞摯なる生命を得べし。馬太傳十〇卅九。

〇五日(月)默示錄二〇十二―十七。

ペルガモは大に隱密なる惡事の行はれし都會なりき聖ヨハネはその語る處に對照を設けて、藏しあるマナと秘れたる名とを彼等に告ぐ。哥羅西三〇三を見よ。この教會の罪過を擧ぐれば、信者各々その救を完うせる中に、彼等は他人の誤謬を看過して顧みざりしかば、遂に延いて全教會の品位を貶すに至れることなり。哥林多後書十一〇二。

〇六日(火)默示錄二〇十八―廿九。

テアテラの教會はこの世の惡しきことを知りつゝも、尙ほその誘惑を拒ぐことを勉めず。却つてその感化の力に屈從せり。勝利を得るものには、イエザベルの威權よりも更に大なるもの、及び最大の報酬―曙の明星―即ち基督自身を與ふべしと約束せらる。

〇七日(水)默示錄三〇一―六。

サルデスの教會に於て、精神的宗教は殆んど一般に滅びて、殘存するものは只その形式に過ぎざりき、さればこの地の信者はかのパリサイの人々と何等の擇ぶ處なく、その結果彼等は大なる罪過を犯すに至れり。されどその中尙ほ基督と共に祭司として立つ

ことを得べき、忠實なる信者ありき。彼等は少數にして、この世に於ては輕侮せられてその認むる處とならざるべしと雖ども、神はよくこれを認めて貴び給ふなり。

○八日(木)默示錄三〇七―十三。

ヒラデルヒヤの敎會は世と戰ふと極めて烈しかりしが、遂にこれに勝ちて、敵をしておのれに屈從せしむに至れり。而して主はダビデの鑰を携へて、忠實なる信者をおのれの住居に入らしめ給ふといふ。かくて信者はこの住居に在りて、長へに安かなるを得べし。

○九月(金)默示錄〇十四―廿二。

ラオデキヤの敎會に於てはこの世の勢力はびこりて遮るに由なかりしが、しかも尙ほその中篤信なる少數の信者を存したり。

以上七個の敎會は、我等をしてすべての時代に於ける敎會の情勢を知らしむ。敎會の德操と罪過、これが健全と懦弱、これが歡喜と哀傷、及びこれが誘惑と墮落と悔改との如き、皆な悉くこの中に描き出さる。

○十日(土)默示錄四〇。

未來の困難に對して人心を堅め慰むる爲めに、勝利の狀況を寫せり。我等大王の謁見室を見る。綠の玉＝神聖。赤き瑪瑙＝神の怒。閃電迅雷＝神の審判の表號。虹霓＝神の恩寵、約束。二十四人の長老＝光榮ある敎會。

活物(いきもの)のうたへる歌は、世界の救濟よりも、その創造を讃美せるものなり。神はここに造主として現はれ給ふ。標語『神を信ぜよ』。

かの長老等が、天を拜するに、身も魂も獻げて表現したる崇敬のいかに大なるかを注意すべし。我等もいまこれに倣はざるべからず。約翰傳四〇廿三。哥林前書六〇廿。

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○十一日(日)默示錄五〇。

神はここに仲保者として現はれ給ふ。全き力を保ちて、七の角をそなへたる屠られし羔は本章の主眼なり、卷(まきもの)＝神の全き敎訓。

天使及びすべて造られしもの皆な相呼應して、新しき救贖の歌をうたふ。彼得前書一〇十二。羅馬書八〇十八—廿四。

敎會の普遍なるに注意すべし。九、十節に於てすべての種族の民を包括せり。

標語—『また我を信ずべし』

本章の我等に敎ふる處は、我等の祈禱が啻に嘆願、懺悔、哀求より成るのみならず、尙ほ大に讃美、崇敬の念を含むべきの一事にあらずや。

○十二日(月)默示錄六〇一—八。

本章より十三章廿四節までは、敎會の苦悶、敵に對する神の審判、最後の勝利を掲げたり。玆に我等が最も注意すべきは、歷史上の應驗よりも、寧ろ試煉の起因及び勝利を得しむる大精神にあり。

贖はれたるものは主が再び來りて、その事業を完うし給はんことを呼び求む。第一の騎者はキリストの勝利の初めに於けるその事業を表はす。白き＝純潔の意。冕＝王たるの意。弓＝克服の意。

キリスト及びその王國は今や我等の中にあり。

第二の封印中にあるものは、惡しきものゝ中に行はるゝ爭鬪を表はす。彼等はおのれをキリストに獻ぐる事を拒みながら、彼此犧牲となりて、互に相殺戮す。

第三の封印中にあるものは、饑饉を以て神の審判を表はす。油と銀貨とは忠實なる信者のために設けたる備を指せるものか、詩篇廿三〇五。約翰傳十〇十參看。

○十三日(火)默示錄六〇七—十七。

第四の封印中にあるものは、死を以て惡しきものに施す神の審判を表す。これにて我等は世界の審判について四個の封印の藏むる處のものを知るを得たり(四は世界を表する數なり)。これより最後の三個の封印を檢せん(三＝神聖なる數)。而してその審判の及ぶ處は、見るべからざる靈界なりと知るべし。

第五の封印は、報償(つぐのひ)及び惡人の亡びんことを求むる舊約聖書の殉教者を表す。彼等は白衣を被りて、信者と等しく寶座に擧げらる。玆にすべての信者が殉教者若くは證者として認めらるゝ特例に注意すべし、默示錄は安逸を事とする教會のためにあらずして、艱苦を蒙れる教會のために記されたるものなり

第六の封印は、審判に對する信者の地位を表はす。玆に强烈なる猶太的思想の用ゐらるゝを見る。

今日我等が神の愛とめぐみに浴しつゝあるの故を以て、神の罪に對する態度及びこれが審判を看過するが如きは、極めて危險の事といふべし。

『羔の怒』を各自その心に留むべし。

○十四日(水)默示錄七〇一―八。

慰藉の異象。以西結書九〇と比較せよ。

封印。約翰傳六〇廿七、約翰第二書二〇十九、路加傳十二〇八を比較すべし。默示錄十三〇十六―十七を見よ

十四萬四千＝猶太的想像に成れる萬國教會。

○十五日(木)默示錄七〇九―十七。

この異象は、利未記廿三章等にある幕屋の節莚の思想に傚らる。而して利未記に述べたると同一の事に關すれども、利未記は安全を眼目とし、爰には平和歡喜、勝利の思想を加へたり。困迫、悲哀、死の如き、皆な消えて痕なし。すべての事の終に至らざれば、その全局を知ることを得ざれど、尙ほこの世の生活に於ても、その幾分の眞理あるとを認め得べし

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我等は羔の血に潔められて、罪のかなしみより免かる。天のかなたにも、神のために爲すべき事ありとは、いかばかりうるはしき思想ぞや。十五節を讀みて味ふべし。

○十六日(金)默示錄八〇。

第七の封印は默して開かれたり。二節より六節に至る一段は、箛の異象に於ける序説たるの觀をなすを以て、その封印中に藏めあるものを知ることを得ず七の天使は一齊にこの世界に下さるべき數多の刑罰を表す。敎會はこれをうけて、只その試煉懲戒の一部となすのみ。第一の箛鳴りいでゝ、非生物焚け、第二には(詩篇四十六〇參看)生物死し、第三には數多の人死せり。世界がその子孫に與ふる苦き水を見よ。第四の箛鳴りいでゝ、天體は地上に及ぼしつゝある活動を失ふ。

○十七日(土)默示錄九〇。

五〇一節と廿二〇六節及び一〇十八節とを對照すべし。(十四節)ユフラテ河は審判の表號なり。神の定め給へる時至りて審判行はる。(十七節)ユダヤ人にとりては、馬はたすけよりもおそれの意あり。(廿節)かゝる審判に臨みても、いかに惡人の頑然として悔ゆる處を知らざるかを見るべし。

○十八日(日)默示錄十〇。

以西結書に基ける第二の慰藉の幻象。

本文欄外の引照を檢すべし。強き天使とは審判の席に現れ給へる我等の主なり。彼は慈悲を施すことを忘れ給はず。虹霓その頭上にあり。小き卷物には、世界と相離れたる敎會に施すべき審判を記せり。卷物を食へといふは、各自親しくこれらの審判を受くべきことを示すものなり。然かも尙ほ神は萬物を主りて、これを誡め、これを導き給ふ

○十九日(月)默示錄十一〇。

測度するは審判のためにあらずして、助けんがためなり。茲に用ゐたる語は比喩的にして、神の殿とあれど、聖ヨハネの心は、寧ろ幕屋を指せりと知るべし。香壇の保存とはまことの教會の保存をいふ。殿の外庭とは教會に於ける不信の徒の意ならん。二人の證者とは個人を表するにあらずして、すべての信徒によりて立てらるゝ證を指せるならん。坑より上る獸と墓より甦へる主との對照は、恰もこの世の力と靈の力とを對照せるが如し。不信の教會は世と相結んで惡しきをなす。遂には報酬(むくい)義者の上に臨む。

○二十日(火)默示錄十二〇。

茲に二つの異象あり、第一のものは理想的にして、第二のものは實際的なり。(一節) 婦とは教會の意なるべし。子はイエス、キリストなり。六節に述ぶる處は、この世界に於ける教會の經歷なり。二つの大軍勢とは、子及び惡魔と呼ばるゝ龍なり。第二の異象に於て、ミカエルとはキリストのことなり。戰は復活の後に開かるゝものなり。惡魔は今義者を傷ふこと能はずして、惡しきものを統轄す。(十三節) 世界に送られたる教會。(十四節) 神に養はる(十五節)蛇に苦めらる、また教會は時に世と相結びて、その祐助を受く。

○廿一日(水)默示錄十三〇一ー十。

第一の獸の七つの頭は、教會が苦めらるゝ七つの力を表す。『傷けられし首』とは、我等の主の贖罪によりて世に廢物となりし惡魔をいふ。此惡魔は教會に對しては力を失ひたれど、世に對しては再び頭を擡ぐ、路加傳十〇十節、約翰第一書八節、獸に關する記事は悉くイエス、キリストに對照せり。此獸は神の靈に反對なる世の精神を能く代表せるものにあらずや。哥林多前書二〇十二節、雅各書四〇四節。

○廿二日(木)默示錄十三〇十一―十八。

海より出で來れる第一の獸は、異邦人の表號なり。地より出で來れる第二の獸は、猶太人の表號なり。この獸の爲さんとする所業は宗教に關聯す。惡しきものは教會そのものより出づべかりき。

この獸の有せる二つの角と羔の七つの角とを比較せよ。

馬太傳七〇十五。使徒行傳廿〇廿九。馬太傳廿四〇廿四。約翰第一書四〇一。帖撒羅尼迦後書二〇九―十を讀むべし。六といふ數は、猶太人には恐怖と災禍の意に解せらる。玆には之を三段に重ねて六百六十六と記せり。

○二十三日(金)默示錄十四〇一―五。

羔は聖山に立ちて、救贖の歌をうたへる被贖者その周圍にあり。哥林多後書十一〇二。約翰第一書五〇廿一―廿一。約翰傳廿一〇廿二を讀むべし

六〇廿節。主は世界の歷史を完結し、收斂の鎌を入れんが爲めに來り給へり。八節にその働始めらる。第三の天使の語によりて、その大聲のうちに、神が悔改めざる罪を憎み給ふを知る。人の子は躬ら忠信なるものを收穫れ給ふ。天使は惡しきもの〻葡萄園に刈斂を行ふ。

○廿四日(土)默示錄十五〇

本章は次章の緖言なり。玻璃の海は混ふるに火を以てす、これ神の審判若くは神の民の試煉を表するものなり。而してこの試煉に打ち勝てる者は海の上に立つなり。モーセ及び羔の歌は舊新約書の聖徒、即ち萬國の教會の信者によりて歌はる。第二の異象に於て(五―八節)律法を授け給へることを想起せしむ。七つの天使は長老の衣を被りて、將に下らんとする審判に應ふべき恐怖の情あり。

○廿五日(日)默示錄十六〇。

審判その歩を進むるに從つて愈々その恐るべきさまを呈するを見よ。然かも尚ほこの審判を受くるものをして悔改せしむに至らず。十節に於て、自然界より轉じて暗黑を司る王の靈界に入る。第六の金椀に兩軍相對せるを見る。想像より成る諸王のすがたをとれる忠信なるもの、及び惡しき靈に導かるゝ不信なるもの、正しきものに向つて戰ふ。第七の金椀に於て惡しきものども最後の打擊を蒙る。依て我等はこの救主の生誕の紀念日（クリスマス）に於て、彼が世に降りて我等に齎らし給ひし救をうけずんば、我等はその審判を蒙らざるべからざることを記憶すべし。

○廿六日（月）默示錄十七○。

こゝに記せる獸は、十三章に記せるものと等しと思はる。聖ヨハネは角を以てこの世の力を表するものとせり、これキリストに對する輕侮の對照なり。八節と一章十八節とを比較せよ。九節にある五つの力とは神の民を苦めたるものを表するエヂプト、アッスリア、バビロン、ペルシヤ、ギリシヤを指すならん。第六は羅馬にして、この國の支配の下に我等の主は生活し、死に付され、また甦り給へり。かく獸は主に敗られて再び現れいで、十の角と相結びて（十の角とは十人の王にして、彼等も獸と共に王の如き權威を執る）、第七の首を成す（第七の首とはその執權の時代を指す）。而してこの獸の最後は八節に見ゆ。バビロンとは宗教的罪過、即ちこの世と相結ぶの罪を表す。婦とバビロンとは一にして、恰かも新婦と天のエルサレムとの同一なるが如し。彼此對照すべし。十六節に於てキリストの敵は、同志互に相擊つ。

○廿七日（火）默示錄十八○。

本章は廿二章五節まで續く。その中心となるべきものは十九章十一節にあり。而して三つの天使兩側に

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群れるを見る。聖ヨハチが年次を追うて記せざる處を注意すべし。我等はこの處に於ても、また他の處に於ても同じ事柄に關する異象の一回ならず現はるるを見る。玆に再び靈の都なるバビロンの滅亡を詳述す。こは信者にとりて嚴なる警告なり。特權を辱しむるの大なるにつれて、その刑罰も亦大なり。

○廿八日(水)默示錄十九○。

默示錄は異象を以て我等に示すに、主のこの世に於ける生涯を像れる敎會の歷史を以てす。初めに戰ひて後に勝つ。三節に於ける罪に對する最後の刑罰に注意せよ。八節に於て我等がキリストを生命の如く衣ざるべからざることを敎ふ。我等が救贖の主は十一節に現れておのれの民の敵をその運命に委ね給ふ。忠信なるもの丶ために勝利の莚の開かれしに反し、不信のものは、鳥の爲めにその肉を食はる。

○廿九日(木)默示錄廿○一—十。

この處の重なる事柄はサタンの覆滅なり。彼は千年の間縛(いまし)めらる。これ忠信なるものを害し得ざるやう十分に縛めらる丶なり。聖徒は千年の間王となる。即ち彼等は光榮ある勝利の境にあり。「暫時のあひだ」サタンを釋き放つとは、基督教時代の間、彼が惡しきものを支配するをいふ。されど彼は聖徒の生命に觸る丶を得ず。約翰第一書五○十八。第一の復活は、罪より離れ去る靈の更生にして、第二は即ち肉體の更生なり。

○三十日(金)默示錄廿一○廿二○五。

新しき天と、新しき地、こは寧ろ新しき光景を呈せる天地ともいふべきものにして、海とは地上の放肆なる國民を表するものなり。白き馬に乘れる者を圍める、七人の天使中の最後の天使は第九節に、第五の天使は第二十章第一節に、第四の天使は十九章第十七節に現はる。新しきエルサレムは、神の忠實な

る教會なり。こは場所についていへるにあらず、寧ろ人についていへるものにして、基督の聖徒が將來完全に實現すべき理想的狀態を指せるなり。この都の華麗輪煥の美こゝに表現せらる。而してその測度は完全を示すなり。

○三十一日(土)默示錄二十二〇六。

この節は默示錄の冒頭にいへることを、回想せしむる緒言なり。結末の一節に注意すべし。聖徒とは凡て信者をいふ。この書は信者のために記されたるものにして、不信者のためにあらず。吾等は罪を惡み聖潔さを求め、基督の苦に與るものたることを表はし、基督の王國の一層明かに顯はれんことを待ちつつ、基督の下に招かるゝにあらざれば、この書の本領を會得すること能はず。而してこの心得なくば、その强迫に接して過酷なりとの感を抱かざるを得ず。またその約束を以て、吾等の精神的生命を救ふの助となすこと能はざるなり。

ケント孃は玆にこの註釋の不完全なるを謝す。この註釋は、おのれのミッションに最も悲むべき不幸の起れる時に(重にミリガンの書より)修輯せるものにして、これが脫稿以後更に删除せられたる所あることをも併せて諒せられんを望む。

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he cannot touch the real life of the saints. I John 5. 18. The first resurrection is the spiritual rising from sin; the second is that of the body.

Dec. 30th. Fri. Rev. 21-22. 5. The new heaven and the new earth are rather heaven and earth under a new aspect. The sea is an emblem of the unruly nations of the earth. The last of the six angels surrounding the Rider on the white horse comes in at v. 9, the fifth in 21. 1, the fourth in 19, 17. The new Jerusalem is the faithful church of God, not so much the figure of a place as that of a people. It is the ideal condition of Christ's saints here, to be fully realized hereafter. The beauty and splendor of the city are dwelt upon and the measurements show its perfection.

Dec. 31st. Sat. Rev. 22. 6-21. This is the prologue which carries us back to the thought at the beginning of the book. Notice the last verse of all. The saints are Christians and the book is written for them and not for unbelievers. Unless we are united to Christ, hating sin, loving holiness, realizing our fellowship in Christ's suffering, waiting for the fuller manifestation of Christ's kingdom, we cannot enter into the spirit of the book, or listen to its threatenings without finding them too severe, or use its promises so as to help us in our spiritual life.

K. A. E. Kent.

Miss Kent wishes to apologize for many imperfections in the compilation of the above notes. They were drawn up (largely from Milligan) at a time of very special anxiety in her mission. She also wishes it known that they have been further curtailed since they left her hand.

A PRAYER.

By Amos. R. Wells.

O my Saviour, Lord of heaven, art Thou not also the master of hell? I bless Thee for Thy plain words of terrible warning. I bless Thee for the promises interwoven with the threats. I glory in Thy sternness as in Thy love. I, too, would see things as they are, sin in all its hideousness, penalty in all its woe, that I may also see Thee in all thy might of helpfulness. Make as clear to me Thy hell as Thy heaven. Grant me Thy conquest over the one, Thy inheritance of the other. I take glad refuge in Thee. I shall henceforth forget my fears, remembering Thee; forget my shame, remembering Thee. And I shall take courage even from my failures, since they force me ever nearer the unfailing One. Amen.

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grows more terrible as they progress, yet they did not convert those on whom they fell. At. v. 10 we turn away from the world of nature to the spiritual world of the Prince of darkness. In the sixth bowl we have the two armies opposed, the faithful under the form of the kings who come from the sunrising, and the evil who, led on by wicked spirits fight against the just. In the 7th bowl evil suffers its final blow. So let us remember on this anniversary of our Saviour's birth that if we will not accept the salvation He brought to us by His coming to us on Christmas day, we must accept His judgments.

Dec. 26th. Mon. Rev. 17. The beast here mentioned is thought to be the same as that in ch. 13. John thinks of him as representing the power of the world in mocking contrast to the Christ. Cp. v. 8 with ch. 1. 18. The first five powers of v. 9 may be Egypt, Assyria. Babylon, Persia, and Greece, as representing the powers which persecuted the people of God. The sixth is Rome under which our Lord lived, died, and rose again, so defeating the beast, who rises again and is associated with the 10 horns, thus making the 7th head. The end is soon in v. 8. Babylon represents religious wickedness, that which allies itself with the world. The woman and Babylon are one. So are the Bride and the heavenly Jerusalem. Contrast them one with the other. In v. 16 the enemies of Christ quarrel among themselves.

Dec. 27th. Tues. Rev. 18. This series reaches to 22. 5. The central figure is in 19. 11 and 3 angels grouped at each side. Notice that John does not write chronologically. We have here and in other places more than one vision of the same thing. The fall of Babylon, the spiritual city is here again depicted. This is a solemn warning for Christians. The greater the privilege abused, the greater our condemnation.

Dec. 28th. Wed. Rev. 19. This revelation presents to us in visions the history of the church moulded upon our Lord's early life, first struggle, then victory. In v. 3 notice the final punishment of sin. In v. 8 we are taught that Christ must be in us as a life. The Captain of our salvation appears in v. 11 and consigns the enemy of His people to their doom. As there has been a feast of triumph for the faithful so now the wicked themselves are a feast for birds.

Dec. 29th. Thurs. Rev. 20. 1-10. The chief thought here is the overthrow of Satan, who is bound for 1000 years as regards the faithful. The saints reign for 1000 years, that is, they are in a state of glorious victory. The loosing of Satan for a "little while" denotes that rule of Satan over the wicked during the Christian dispensation, though

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Dec. 20th. Tues. Rev. 12. Here are two visions—the first ideal—the second actual. (v. 1). The woman probably means the church; the child, Jesus Christ. V. 6 describes the life of the church here in the world. The two great forces are the Son and the dragon Satan.

In the second vision Michael represents Christ. The contest is that which is begun after the resurrection. He cannot now hurt the righteous. He does govern the wicked. (v. 13) the church as sent into the world. (v. 14) preserved by God. v. 15) persecuted by the serpent. Sometimes helped by the world when the church allies herself with it.

Dec. 21th. Wed. Rev. 13. 1-10. The seven heads of the first beast represent seven powers by which the church is persecuted. The "head slain unto death" is Satan as crippled by our Lord's redemption, rendered powerless as regards the church, rising again as regards the world. Luke 10. 18. John 3. 8. The whole description of the beast is one of contrast to Jesus Christ. Does not this beast symbolize the "world spirit" as opposed to God? 1 Cor. 2. 12. James 4. 4.

Dec. 22nd. Thurs. Rev. 13. 11-18. The first beast coming up out of the sea is a symbol of the Gentiles. The second beast coming up out of the earth is a symbol of the Jews. The work which this beast was to do was connected with religion. The evil was to arise out of the church itself. Compare the 2 horns with the 7 horns of the Lamb. Read Matt. 7. 15; 24. 29. Acts 20. 29. I John 4. 1. II Thess. 2. 9, 10. The number 6 was to the Jews one denoting awe and disaster. Here it is trebled 666.

Dec. 23rd. Fri. Rev. 14. 1-5. The Lamb stands on the sacred hill surrounded by the redeemed, singing the song of redemption. Read 2 Cor. 1. 2. I John 5, 20, 21. John 21. 22. vs. 6-20. The Lord has come to close the world's history and to gather in His harvest. In v. 8. His work is begun. In the words of the third angel we see in highly colored language God's hatred of unrepented sin. The Son of man Himself gathers in the harvest of the faithful; an angel, the vintage of the wicked.

Dec. 24th. Sat. Rev. 15. This chapter is an introduction to the next. Here the glassy sea is mixed with fire, denoting either God's judgments or the trials of His people which they surmount and so they stand on the sea. The song of Moses and of the Lamb is sung by the saints of the Old and New Testaments, the members of the universal church. In the second vision (vs. 5-8) the giving of the law is brought to mind, the 7 angels are in priestly attire, there is a feeling of terror to correspond with the judgment about to fall.

Dec. 25th. Sab. Rev. 16. Notice that the aspect of the judgments

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Rev. 13. 16,17 144,000 is the universal church under a Jewish figure.

Dec. 15th. Thurs. Rev. 7. 9-17 This vision is moulded on the thought of the feast of Tabernacles, Lev. 3. 54 etc. and goes over the same ground as the last, but while safety is the chief thought there, here peace, joy, triumph, are added. Want, sorrow, and death, are vanished. Though realized in its fulness only at the end of all things yet even in this life it is true in part. We are washed in the blood of the Lamb and saved from the sorrow of sin. Notice the beautiful thought that in heaven there will be work to do for God (v. 15).

Dec. 16th. Fri. Rev. 8. The seventh seal is opened in silence and we probably do not know its contents as vs. 2-6 rather form the introduction to the trumpet visions. The seven angels are many judgments in one which fall on the world. The church suffers from them only as part of her trial and discipline. After the first trumpet inanimate creation is affected. After the second, (see Psa. 46.2) animate creation is affected. After the third, men are affected. See the bitter waters which the world offers its children. After the fourth trumpet, heavenly bodies are affected as regards their action on the earth.

Dec. 17th. Sat. Rev. 9. With v. 1 contrast 22. 16 and 1. 18. (v. 14). Euphrates is a symbol of judgment. When the time fixed of God has come the judgment falls (v. 17). Horses to the Jews signified terror rather than help. (v. 20). Notice how even the judgments do not convert the impenitent.

Dec. 18th. Sab. Rev. 10. Another consolatory vision founded on Ezekiel. Please look out all marginal references. The strong angel is our Lord Himself who appears in judgment, tho' not forgetting mercy. He has the rainbow over his head. The little book contains judgment on the church as distinct from the world. The roll was to be eaten to signify personal experience of these judgments. Yet God is over all, disciplining, guiding.

Dec. 19th. Mon. Rev. 11. Measuring is for preservation—not judgment. The language is figurative, the Tabernacle rather than the temple being in St. John's mind. The preservation of the shrine denotes that of the true church. The court without the Temple means, perhaps, the faithless part of the church. The two witnesses denote, it is thought, not individuals but the witness borne by all Christian people. The beast rising out of the abyss—in contrast to our Lord's rising from the grave—is the worldly power as opposed to spiritual. The faithless church is joined to the world in ill-doing. Finally comes the reward of the righteous.

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reverence shown in the worship of heaven; body and spirit have their share in it. Such must be our worship now. John 4. 23. I Cor. 6.20.

Dec. 11th. Sab. Rev. 5. We here see God the Redeemer. The slaughtered Lamb, with the seven horns of perfected strength, is the central figure. The "book" is the whole counsel of God. The new song of redemption is raised and answered by the angels and all creation I. Pet. I. 12. Rom. 8. 18-24. Notice the catholicity of the church; all kinds of people represented. The motto "Believe also in me." Does this chapter not teach us that our prayers must consist not only of petition, confession, and intercession, but also largely of praise and adoration.

Dec. 12th. Mon. Rev. 6. 1-6. From here to 18. 24. we have the struggle of the church, the judgment of God upon enemies, and the final victory. In all this we must look not so much to historical fulfillment as to the sources of the trials and the principles by which victory is gained.

Redeemed creation cries out for our Lord to come again and complete His work. The first rider represents the cause of Christ in the beginning of His triumph. White is an emblem of purity, the crown, of loyalty, and the bow, of conquest. Christ and His kingdom are now in the midst of us. The second seal represents war amongst the wicked. Refusing to sacrifice themselves to Christ, they sacrifice and slaughter one another. The third seal signifies the judgment of God under the form of famine. The oil and wine perhaps refer to the provision made for the faithful. John 10. 10. Psa. 23. 5.

Dec. 13th. Tues. Rev. 6. 7-17. The judgment of God appears under the form of death passed on the wicked. We have now had four seals 4 is a number representing the world) in judgment on the world. We pass to the last three (3 is a Divine number) where we have to do with the spiritual and invisible world. The fifth seal represents the old Testament martyrs calling for an end to the evil. By the white robe they are raised to an equality with Christians. Notice that in this book all Christians are looked upon as martyrs or witnesses. The Revelation is written for a suffering church, not for one at ease.

The sixth seal refers to the Christian dispensation on its side of judgment. Strong Jewish imagery is used. There is considerable danger now, surrounded as we are by God's mercy, love, and grace, of overlooking His attitude towards sin and His judgment on it. The "wrath of the Lamb" should be borne in mind.

Dec. 14th. Wed. Rev. 7. 1-8. A vision of consolation. Compare Ezek. 9. Seal, compare John 6. 27. II Tim. 4. 19. Luke 12. 8. and see

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Dec. 4th. Sab. Rev. 2. 8-11. Smyrna was a rich and wicked city where the Christians were persecuted by the Jews and is a type of the suffering church (John 15. 20). As our Redeemer died and through that Death rose to fresh Life, so would the sufferings and perhaps bodily death of those Christians bring them to a truer life (Matt. 10. 39).

Dec. 5th. Mon. Rev. 2. 12-17. Pergamum was a city where much secret wickedness was practised. St. John, in his manner of using contrasts, speaks of the hidden manna and secret name. (Col. 3. 3). Her fault was that while individuals "worked out their own salvation" they allowed evil in others and so were lowering the standard of the whole church. (2 Cor. 11. 2).

Dec. 6th. Tues. Rev. 2. 18.29. The church in Thyatira knew the world to be bad yet instead of resisting its temptations yielded to its influences. To those who overcome is promised a greater authority than that of Jezebel and the sweetest of rewards, the morning Star which is Christ Himself.

Dec. 7th. Wed. Rev. 3. 1-6. In the church at Sardis inner religion had in most cases almost died away; only its outer forms were left. These Christians were in the same case as the Pharisees of the gospels; they had in consequence fallen into great sin. Yet a few even here were faithful who shall walk with Christ as priests, acknowledged and honored hereafter, though on earth perhaps despised and unknown.

Dec. 8th. Thurs. Rev. 3. 7-13. The Philadelphian church has had a fierce struggle with the world yet she has come out victorious; her enemies do her homage. Our Lord is represented as holding the key by which the faithful are admitted to His own abode where they will be safe evermore.

Dec. 9th. Fri. Rev. 3. 14-22. In the church at Laodicea the influence of the world is paramount yet even here a few are faithful. These seven epistles give us a picture of the church in all ages in her virtues and faults, her strength, weakness, joys and sorrows, temptations, falls and repentance.

Dec. 10th. Sat. Rev. 4. A picture of victory which will prepare and console for future trouble. We see the audience chamber of a great King. White jasper stone is an emblem of holiness, red sardius, of God's wealth, lightnings and thunders, of God's judgment, and the rainbow, of God's grace and promise. The 26 elders are the glorified church.

The Song story is one of praise for creation rather than salvation. Here God is the Creator, the motto, "Believe in God." Notice the great

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1st week, 2nd day. "The Forerunner," translated from Howard Agnew Johnston.

1st week, 4th day. "One Lesson from Jesus' Temptation" Mr. S. Niwa.

2nd week, 7th day. "Jesus and Prayer."

3rd week, 7th day. "The Great Physician"—Mrs. Binford.

4th week, 3rd day. "The Sabbath."—Miss G. Baucus.

III. An article regarding home life.

IV. The Bible as a Divine Revelation. Part I.—Miss K. A. Tristram.

A New Year—a New Life. "If any man is in Christ he is a new creature"—Mr. J. Imai.

English.

I. Poem.

II. Short story.

III. A Social article. "Women's Colleges in America"—Miss Charlotte De Forest.

OUR BIBLE READINGS.

December, 1904.

The introduction to this study is in Japanese only. You are particularly requested to read and refer constantly to it.

Dec. 1st. Thurs. Rev. 1. 1-8. (1). Introduction: Source (v. 1), contents (v. 2), importance (v. 3). (2). Salutation (vs. 4-8). Notice that privilege brings responsibility (v. 3); the privileges of God's servants (vs. 5,6); the misery of those who reject God.

Dec. 2nd. Fri. Rev. 1. 9-20. The apostle is in exile, away from his friends and work. Our Lord appears to him in a vision of comfort, with messages of consolation for the suffering church then and in all ages. The Son of man appears as a Priest in active service, as a King in His Power and Majesty, as a Man in Tenderness and Mercy. The seven churches are representatives of the whole church in every age.

Dec. 3rd. Sat. Rev. 2. 1-7. (v. 1) Our Lord protecting and watching. He is present in every part of His church. Matt. 28. 20. In Ephesus the church is faithful as a whole. Its peculiar distinction is doctrinal purity yet it is lacking in love (1 Cor. 13. 1-3). To those who overcome the tree of life is promised. See how life and love are connected in I John 3. 14-16.

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Young Women of Japan

Vol. I December 1904 No. 7

THE NEW YEAR MAGAZINE.

We are glad to announce to our Subscribers what we hope is but the beginning of good things for our magazine. It was our first plan in our search for a more helpful method of Bible study, to ask some one to prepare expressly for young women a thorough study of some one book or subject. Various difficulties prevented us from immediately carrying it out but we have found in the meantime a substitute, for the acceptability of which we are very hopeful.

A course of study called "Studies in the Life of Christ According to St. Mark," which was prepared for the use of High School students in America, has been revised by Dr. Murray for use in Japan, translated by Mr. H. Yoshizaki of the Kyoto Association, and is now being published by the Young Men's Christian Association Union. The Studies are arranged for daily study and cover a period of twenty-six weeks. Instead of the usual Bible study notes in the magazine, from January we give to old and new subscribers this course of study, reserving all the space in the magazine for other matter.

We give below the probable contents of the January number with the names of those writers of whom we are assured. The same general plan will be followed throughout the year. We hope it tempts you. We believe God means to bless our magazine for He has answered so abundantly the prayers we have asked of Him, supplying both plans and the means to carry them out. Please show this to your friends and send us names of those to whom you would like to have us send sample copies.

JANUARY NUMBER.

Japanese.

I. Editorials.

II. Paragraphs to accompany Bible Study.

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